A PLAINE AND PROFITABLE CATECHISME,

with certaine prayers adioyned, meete *for parents and houſholders to* teach their children *and ſeruants.*

Deuter. 6. 6.

Theſe vvords vvhich I command thee, ſhall be in thy heart, and thou ſhalt rehearſe them continually to thy children.

Ioſu. 24. 15.

Chooſe you this day vvhome you vvill ſerue, vvhether the gods vvhich your fathers ſerued, or the gods of the Amorites, in vvhoſe land ye dvvell: but I and my houſe vvill ſerue the Lord.

Ioh. 6. 27.

Labour not for the meate that periſheth, but for the meate that endureth to eternall life.

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I Cannot but earnestly lament (good christian Reader) as I hope thou dost with me, those miserable times wherein we live beholding the great number, already growne and daily encreasing, of wicked atheists, superstitious papists, prophane worldlings, carnall gospellers, vaine and idle professers and great multitudes of ignorant people euen in the principles of religion in this land. Notwithstanding the gospel hath beene so long & plentifully preached amongst vs, so many godly books published, both of the interpretation of scriptures and also of other learned and holy treatises by sundry worthy men, so many excellent and profitable catechismes, set forth and fitted for teaching the grounds of religion to all sorts of people. So as we may iustly weepe ouer cities, townes, and villages as the Lord Iesus did ouer Ierusalem. Oh that you had known euen in this your day those things that belong vnto your peace. But now are they hid from your eyes; for ah alas who seeth not, Luc. 19. 42.

almost in all places, the mightie sinnes of the land, crying for vengance: That that may iustly be pronounced vnto vs which the

Hosea. 4. 1. *prophet denounceth to Israel. Heare the word of the lord O people of England. The lord hath a controuersie with the inhabitants of the land, because ther is no truth, no mercie, no knowledge of God in the land, by swearing and lying and stealing and killing and whoring they breake out, and blood toucheth blood. Wherefore it is greatly to be feared that seeing wisedome hath*

Pro. 1. 20. 25. 26. &c. *cryed vnto vs so long, and vttered her words so lowd abroad in the streets, in the assemblies, in cities and townes, and all sorts haue refused, none would regard her calling, least shee also laugh at our distruction, and mocke when our feare commeth like a sodaine desolation, and our destruction like a whirlewind and a tempest, to sweepe vs away headlong into the gulfe of all miseries and calamities. The Lord in mercie raise vs vp out of our deadly sleepe of sinnes and securitie that we may awake to liue righteously and sinne no longer. Many of vs haue in our mouths, vainly boasting as the people*

Ier. 7. 4. *of Israel, the temple of the Lord, the temple*

of

of the Lord, we haue the temple of the lord, ſo wee the goſpell of Chriſt, the goſpel of Chriſt, we haue the goſpel of Chriſt, but ah alas many thouſands of vs knowe nothing what the goſpell meaneth. A multitude of people throughout the land haue not yet learned the very beginnings of the doctrines of Chriſt, of repentance from dead works: of faith towards God, of baptiſme, of laying on of hands, of the reſurrection from the dead, and of eternall iudgement, nay not ſo much as what ſinne is, or how they becam ſinners, what the puniſhment of ſinne is, or how they may ſcape it. Many thouſands know nothing what ſinnes are forbidden, what duties are required in any of the commandements, they vnderſtand not any article of the faith aright, any petition of the Lords prayer, the meaning of the ſacraments, or any thing that belongeth to a chriſtian life. O that we would learne in time to repent and turne vnto the lord, before his wrath breake forth vpon vs like fire, and burne that none can quench it, for the wickednes of our inuentions. Euen this were one good meanes if all parents and houſeholders would ſet apart ſome howre euery day to Ier. 4. 4.

pray with their children and seruants, & vse some fit catechisme to enforme themselues, and their familie in the grounds, and principles of religion, as they are bound in duty by the commandements of the Lord and taught by the example of Godly fathers and housholders in the scriptures, namely Abraham, Iosua and noble Cornelius. So should themselues, their children & their seruants bee better prepared and fitted to vnderstand the word of God & the doctrines thereof deliuered vnto them by their godly pastors and ministers, which now they heare most vnprofitably, and after much and long teaching learne nothing at all. Amongst other catechismes I haue found by long experience this one to bee of very fit and profitable vse, for the instruction of a family, being plaine and easie and not longer then may euery seuen daies be repeated through, being fitly deuided. For the questions concerning fasting and gouernment may bee omitted, except there bee speciall occasion, this may bee done and prayer ioyned withall in little more then halfe an houer at one time. I confesse some good part of this was published many yeares since, gathered out of another

Deut. 6. 6. 7. 8. & 11. 18. 19.
Ephes. 6. 4.
Genes. 18. 19.
Iosu. 24. 15.
Act. 10. 21

case-

cathechisme by a godly and reuerent preacher M. Moore of Norwich, which I haue altered and enlarged in many places with such questions and answers as I thought meete for the instruction of the simple and vnlearned, vnto which I haue added certaine praiers for the helpe of such as are not yet able to conceiue a prayer of themselues. I wish thee (good Reader) whosoeuer wilt vse it, to examine with the doctrines the places of scripture quoted, some of them at the least though not all: otherwise thou shalt deprive thy selfe of a great benefit and comfort.

This poore mite amid my ordinarie labours at the request of some freinds, I haue cast into the Lords treasurie, If thou profitt by it remember me in thy praiers. And so I commend thee to god and to the word of his grace, who is able to build further, and to giue thee an inheritance among them which are sanctified.

And the Lord giue thee vnderstanding to growe in grace & in the sound knowledge of our Lord and Sauiour Iesus Christ, to whome with the father and the holy Ghost be ascribed all glory and praise power, ma-

iestie and dominion now henceforth and for euermore.

Thy poore louing brother in Christ,

Iames Leech.

VVHat ought euery man firſt & cheifely to labour for all the daies of his life?

An. The kingdome of God and his righteouſnes and to bee aſſured that his name is wrtten in heauen. Math. 6. 33. Luc. 10. 20. Ihon. 6. 27. Reuela. 3. 5. & 20. 15.

Q. Why ſo?

An. For hereby we are made partakers of euerlaſting bleſſednes which is the fulnes of ioy and fruition of glorie, otherwiſe men are more miſerable then the vileſt creatures of the earth, for wee are elſe condemned wretches vnto euerlaſting death and damnation in hell fire.

Q. May not men bee perfectly bleſſed by enioying the things of this life?

An. No, for all things vnder the ſunne are but vanitie and vexation of ſpirit, and what ſhall it profit a man if he winne the whole world and looſe his ſoule. Math. 16. 26. Eccleſ. 1. 4. Luk. 9. 24. 2 Philip. 3. 8.

Q. How

Q. How may we then be perfectly blessed?

An. In the attaining of euerlasting life. Mat. 19. 29. 2. Cor. 5. 1, 2, 3, 4.

Q. What meane you by eternall life?

An. That life which all they whose names are written in heauen shall possesse with al ruines of ioy & vnspeakeable glorie in the kingdome of God for uer and euer. Reuel. 21. 3. 4. 24. 27. & 22. 5. Mat. 25. 34.

Q. How may we attaine to that eternall life?

oh. 17. 3. lom. 7. 7. 9. &c.

An. By the true knowledge of the onely true God; and whome he hath sent Iesus Christ and also by the knowledge of our selues.

Q. Where is this knowledge to be learned?

An. In the written word of God which wee call the holy canonicall scriptures. Ioh. 5. 39. 2. Tim. 3. 16. 17. Rom. 15. 4.

Q. What meane you by the canonicall scriptures?

uc. 24. 27. phes. 2. 20.

An. All those things which are written in the bookes of the old and

new

new testament. 2. Pet. 1. 19. & 3. 2.

Q. Why be they called canonicall?

An. First because they differ from other writings called Apocrypha.

Secondly, because they are the rule of Gods will conteining all things which we ought to beleeue and doe, for this word Canon signifieth a rule. Gal. 6. 16.

Q. How must we vse the scriptures that we may learne to know God and our selues?

An. We must search them. Iohn. 5. 39. Act. 17. 11.

Q. How must we search them?

An. By diligent and reuerent reading of them (a) by diligent and reuerent hearing of the word of God (b) preached (c) By diligent and carefull meditation of that which we haue read and heard and by earnest and hartie prayer that God would open our vnderstanding. Ephes. 1. 17. Luc. 24. 45. Iames. 1. 5.

(a) 1. Tim. 4. 13.
(b) Rom. 10. 17.
(c) Psal. 1. 2.

Q. What must we knowe in our selues?

An. Who and what we are.

Q. Who

Q. Who and what are we?

An. The children of Adam & Eue. Gen. 5. 3. Rom. 5. 14. 18.

Q. Who was that Adam and Eue?

An. The firſt man and woman that euer were vpon the earth; the moſt excellent and principall creatures of god vpon the earth, the father and mother of all mankind. Gen. 1. 27. Gen. 2. 7. Gen. 2. 21. 23.

Q. Wherein ſtood this excellencie of man and woman?

An. In that they conſiſting of ſenſible bodies although created of the duſt of the earth (a) they had alſo vnderſtanding ſoules, and were made according to the image (b) of God in perfect holines and righteouſnes to ſerue God according to his will: and were alſo placed at the firſt in paradice (c) & had dominion ouer all the creatures of the earth, the fiſhes of the ſea, and the foules of the ayre. Gen. 1. 28.

(a) Gen. 2. 7.

b Gen. 1. 27. Colloſ. 3. 10. Epheſ. 4. 24.

c Gen. 2. 8. 15.

Q. Did man and woman continue in this happie place and excellent eſtate?

An. No, they were quickly throwne out

out from thence for their ſinne and transgreſſion through the ſubtiltie and malice of Sathan, rebelling againſt god their creator, and ſo curſed and condemned to eternall death and damnation both of ſoule and bodie, in which eſtate they had remained and all their poſteritie for euer, if God of his free mercie had not prouided a wonderfull way of deliuerance. Gen. 3.15. Gen. 3. 1, 2, 3, 4, 5, 6. 23. 24. 2. Cor. 11. 3.

Q. Art thou then ſuch a one as Adam and Eue were?

An. Yea ſurely, & not only I, but alſo all the children of Adam & Eue (only Chriſt Ieſus excepted) (that is to ſay) all men weomen & children which euer haue bin, are, or ſhall bee borne into the world ſince Adam the firſt man vnto the laſt, are euen ſuch as Adam and Eue were after they were caſt out of paradice, (that is to ſay) wretched ſinners, corrupted in nature, curſed and condemned creatures before the iudgment ſeate of God, except we can find that remedie which God of his free mercie hath prouided for vs. Gen. 5. 3. Rom. 3. 10. 11. 12. 23. Rom. 5. 12. 14. 18.

Q. What is that remedie or what

haue

haue wee to answer before the iudgment seat of God that we should not be condemned for euer?

Ioh. 3. 17. 36. *An.* This is our only remedie and it is the full satisfaction of gods wrath & our deliuerance from condemnation to beleeue that Iesus Christ the sonne of God hath vouchsafed to become man for vs, and hath so pacified gods wrath due vnto vs, by his death and blood-shedding vpon the Crosse and hath purchased for vs the fauour of God & euerlasting life.

2. Cor. 5. 21. Rom 4. 25. Rom. 5. 8. 1. Cor. 15. 21. 22.

Q. What had become of thee if Christ had not thus died for thee?

An. I had bin condemned to eternall death and damnation both of soule and bodie in hell fire with the diuell and his angels for euer. Iohn 3. 36.

Q. What shall become of thee now seeing Christ hath died for thee?

An. If I beleeue faithfully in Iesus Christ that he hath paid the full price of my redemption and is become my sauiour then am I iustified both in soule and bodie, and shall after this life ended bee glorified both in soule and bodie

Ioh. 5. 24. Ion. 17. 2. 24. Rom. 8. 29. 30. 1. Cor. 3. 18.

bodie with euerlasting life in the kingdome of heauen to liue in euerlasting ioy and blessednes with Christ and his angels for euer.

Q. What doth God require at thy hands for these his great mercies toward thee?

An. That I should seeke to glorifie him.

Q. Wherein?

An. In soule and bodie. 1. Cor. 6. 20. Rom. 1. 2. Titus 2. 11.

Q. How?

An. In seeking how to serue him in true holines and righteousnes all the daies of my life. 1. Pet. 1. 13. 14. 15. Luc. 1. 74. 75.

Q. What meane you by holines?

An. It conteineth all those duties which appertaine to the true worship of God.

Q. Where bee they taught you?

An. In the first table of the commandements of almightie God.

Q. What meane you by righteousnes?

An. It contayneth all those duties which the Lord would haue vs to performe

forme toward our neighbours.

Q. Where be they taught you?

An. In the ſecond table of the commandements of Almightie God.

Q. How many commandements be there?

An. Tenne. Deut. 4. 15.

Q. How many bee of the firſt table?

An. Fowre.

Q. How many be of the ſecond table?

An. Six.

Reherſe the commandements.

God ſpake theſe words and ſaid I am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other Gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen Image, nor the likenes of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou ſhalt not bowe downe to them, nor worſhip them. For I the Lord thy God, am a iealous God, & vi-

& visite the sinnes of the Fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands in them that loue me, and keepe my commandements.

iii. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his Name in vaine.

iiii. Remember that thou keepe holy the sabaoth day: Sixe daies thou shalt labour, and doe all that thou hast to doe: But the seauenth day is the sabaoth of the Lord thy God; in it thou shalt doe no manner of worke, thou and thy sonne and thy daughter, thy manseruant, and thy maidseruant, thy cattell, and the stranger that is within thy gates; For in six daies the Lord made heauen and earth, the sea, and all that in them is, & rested the seauenth day; Wherefore the Lord blessed the seauenth day and hallowed it.

v. Honour thy father and thy mother that thy daies may be long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Q. Which is the first commandement?

An. Thou shalt haue none other Gods but me.

Q. What is the meaning of this commandement?

Ans. The lord God straightlie chargeth vs in this first cõmandement, that we worship god alone which worship standeth in foure points; first that we (a) loue god aboue all. Secondly that we (b) feare god aboue all. Thirdly that we make our praiers to (c) none but to god. Fourthly that we (d) acknowledge god alone to be the guide and gouernour of all things (e) of whom

a Phil. 3. 7. 8. Mat. 10. 37.
b Mal. 1. 6. Mat. 10. 28.
c Rom. 10. 13.
d Psal. 135. 6. & 115. 3. & 145. 15. & 95. 4. 5.
e Iam. 1. 17.

whome we receiue all the benefits that we haue, and therefore that (f) we truste and stay vpon him alone and giue him thanks for all his mercies. (f) Ier. 17.5. & 48.7. Esay 31.

Q. Which is the second commandement?

Anſ. Thou shalt not make to thy selfe any grauen image. &c.

Q. What is the meaninge of this commandement?

A. In this second comandemēt be coteyned three things. first that we should not (a) thinke god to be like either man or woman, or any other thinge: and therfore that we make noe image of god in anie case. Secondly that we make noe Image of any other thinge either to (b) worship the image it selfe, either god; Sainct or angel by the image neyther yet to this end to be the better (c) put in mind of god by the image. Thirdly that wee worship not god in any other (d) outward worship according to our owne fantesies but (e) as the lord hath commanded vs in his word. (a) Deu. 4. 16. 17. 8. &c. Act. 17. 29. Ioh. 1. 18. 1. Tim. 6. 16. b Lev. 26. 1. Exo. 34. 14. 31. 34 Deut. 4. 25. 1. Ioh. 4. 12. Esay. 40. 18. 25. & 46. 5 Psal. 97. 7. & 109. 36. Esay. 44. 17. Dan 3. 18. (c) Aba. 2. 18. Ier. 10. 8. 14. 15. d Ioh. 4. 23. 24. Mat. 15. 9. Esay. 29. 13. 14. e Deu. 12. 32. & 5. 32. 33. Pro. 30. 6. Iosua. 1. 7. Apoc. 22. 18.

Q. Which is the third commande-

Anſ.

A. Thou ſhalt not take the name &c.

Q. What is the meaninge of this commandement?

Anſ. The lord god ſtraightly chargeth vs in this third commaundement theſe three things; Firſt that we vſe with (a) moſt high reuerence the name of god whenſoeuer we either ſpeake or thinke vpon him. Secondly that we neuer blaſpheme the name of god by (b) coniuring, witchcraft, ſorcery, charming, or any ſuch like, neyther by curſing or banninge. Thirdly that we neuer (c) ſweare by the name god in our common talke although the matter be neuer ſo true, but only where the (d) glory of god is ſought, or the ſaluation of our brethren (e) or alſo before a magiſtrate in witneſſinge the truth, when we are thereunto lawfully called, in which cauſes we muſt (f) onely ſweare by the name of God, but as for (g) ſainct, angell (h) Roode, booke, Croſſe, Maſſe, or any other thing we ought in no caſe by them to ſweare.

a) Deut. 28. 58. 59. Pſal. 8. 1. Ecc. 10. 6. Deu. 18. 10. 11. Eſay. 8. 19. & 45. 23. Mal. 3. 5.

b) Leuit. 19. 26. Deut. 18. 10. 11. Act. 19. 19.

c) Mat. 5. 34. Iam. 5. 12.

d) Ioſ. 7. 19. 1. Cor. 15. 15. & 11. 31. Pſal. 1. 20. Exo. 22. 10. 11.

e) Deut. 6. 13. & 10. 20. 2. Cor. 1. 23.

f) Ierem. 5. 7. & 12. 16. 17. Amos 5. 14. Soph. 1. 5.

Q. Which is the fourth cõmandemẽt?

Anſ. Remember that thou keepe holy

holy the ſaboth day &c.

Q. What is the meaning of this commandement?

Anſ. We are here commanded to hallow the ſaboath day (that is to ſay to (a) reſt from our labours in our callings; and in one place to aſſemble our ſelues together; and with faith feare and reuerence to heare, marke and (b) lay vp in our harts the word of god (c) preached vnto vs, to (d) pray altogether that which we (e) vnderſtand with one conſent and at the times appointed to (f) vſe the ſacraments in faith and repentance and all our life long to (g) reſt from ſinne & wickednes that the lord by his holy ſpirite may worke in vs his good worke and ſo begin in this life his everlaſting reſt.

(a) Deut. 5. Exo. 6. 26.
(b) Mat. 13. 2
c Act. 10. 7. & 15. 22.
d Mat. 18. 19. Cor. 14. 16. 17.
(e) 1. Cor. 14. 33. 34. Act. 2. 42. & 20. 17.
g Num. 29. 7. Heb. 4. 9. 10.

Q. Which is the fift commandement?

Anſ. Honour thy father and mother: &c.

Q. What is the meaning of this commandement?

Anſ. The meaning of this fift co-

mandement is, that we should honour (that is to say) loue, feare, reuerence, obey, and releiue our (a) parents or any other that are vnto vs in their stead, as our (b) Princes Rulers and Magistrates, (c) our pastors and teachers, our (d) masters, and all other which are aboue vs in any calling placed by god (e) as the aged and grayheadded, and that all superiors shew themselues indeed parents in (f) guiding and defending their inferiors.

Q. Which is the sixt commandement?

Ans. Thou shalt doe no murther.

Q. What is the meaning of this commandement?

Ans. We are forbidden in this sixt commandement. First all (a) killing (b) fightinge and (c) quarelling, all (d) reproches mocks and taunts. Secondly he forbiddeth all killing in hart, that is all anger (e) and malice (f) all desire of reuenge. Thirdly on the other side he commandeth vs to preserue life by exercising (g) the works of mercy and compassion towards our brethren

yea

Levit 19.3. Ll.3.10 22. .24. Exod. 22. 18. Rom 13.1.2. 1.3.1. Hebr.13.17.1. Thes.5.12.13. Eph.6.1.5.6.7. 1.20.10. Leu.19 32. Col.3.21. ol 4.1 Eph.6. 2.) Gen.9.6. eu.5.17. Mat.5.38. 2. Col.3. 12. 13. Leu.19 14.17. 2.) Mat.5.21. 1. Ioh 3. 15. Pro.20.21. Mat 25. 33. Say.58.7. Ezec. 3.7.

yea euen towards our enemies. Fourthly to (h) loue one another inwardly in hart as our selues, yea euen our enemies and them that hate vs.

h Mat. 5. 44. Leu. 18. 18. Luk. 27. Rom. 12. 17. 18. 19. 20. 21.

Q. Which is the seauenth commandement?

Ans. Thou shalt not commit Adulterie.

Q. What is the meaning of this commandement?

Ans. We are forbiden in this seauenth commandement. First (a) all Adultery, fornication, and all other (b) vncleanesse in our bodyes. Secondlie all (c) vnpure thoughts and lustes of the hart. Thirdly all other things which might entise vs to such vncleanes, as all vnchast (d) behauiour (e) filthy talke, bookes and songs (f) wanton apparrel, lewd and idle pastimes (g) glutony, drunkennes (h) howses of open whoredome, and what soeuer else may allure vs to any manner of vncleanes. Fourthly on the other side he comandeth vs to keepe our bodies & soules (i) chast & pure as temples of the holy ghost, and if the (k) gift of chastitie be

(a) Leuit. 18. 20. Deut. 22. b Leu. 18. 22. 24. 25. (c) Mat. 5. 28. d Esay. 3. 16. 17. Rom. 13. e Eph. 4. 25. 5. 3. 4. (f) Deu. 22. Esay 3. 18. 19. 20. 21. &c. (g) Esai. 5. h Deu. 23. 17. 21. i. 1. Cor. 6. 15. 19. 20. i. Thes. 4. 3. 4. 5. (k) 1. Cor. 7. 9. Heb. 13. 4.

not giuen vs to vse the lawfull remedy appointed by god, which is mariage.

Q. Which is the eight commandement?

Anſ. Thou ſhalt not ſteale.

Q. What is the meaninge of this commandement?

Anſ. In this eight commandement the lord god forbiddeth all (a) ſtealing and robbing in outward deeds. Secondly he forbiddeth all (b) ſtealing in harte, that is all deſire of any mans goods wrongfully. Thirdly (c) all deceite and wrongfull dealinge. Fourthly on the other ſide he chargeth vs to be (d) content with that portion of goods which the lord giueth vs & to (e) apply our ſelues in our vocation and calling to get our owne liuing, and to liue of that which is our owne and alſo to be helpfull vnto others.

(a) Leu.19. 11. Deut.5. 19.
Eph.5.3. Col. 3.5. Pſal 62.10. 1 Tim 6.5. Iach.8.17 Mic. 2.1. Act.20. 33. 1 Theſ.4.6. Exo.21.21.22. Deut 10.17. 19.19. & 24.14. Pro.17.27.1. Tim.6.6. Gen.3.19. Eph.4.28. 2 Theſ.3.10.

Q. Which is the ninth commandement?

Anſ. Thou ſhalt not beare falſe witnes againſt thy neighbour.

Q. What is the meaninge of this commandement?

Anſ.

Anſ. The lord god cõmandeth vs in this ninth commandement. Firſt that we neuer (a) ſpeake falſly in witnes bearing. Secondly that not only in witnes bearing but alſo in noe other matter we ſhould neuer (b) lie, flatter nor diſſemble. Thirdly that we ſhould neuer tel falſe (c) tales behind our neighbours backs or heare them of others; that we ſhould neuer (d) beleeue any euil ſpoken behind their backs vntill we fully know the certaintie therof. Fourthly in priuate offenſes to ſpeake nothing although it bee true to the (e) hurting of our brothers good name, if that by (f) priuate admonitions he may be reformed.

a Pro.16.5.9.& 21.28.
b Eph.4.25. Pſal.15.2.
c Pſal.15.3. Pro.25.18.
d Mat.17.2. Rom.14.4. Pſal.15.3.
e 1.Pet.4.8.1. Cor.13.7. Pro.11.12.
f Mat.18.15.16. 17.18.

Q. Which is the tenth commandement?

Anſ. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet &c.

Q. What is the meaning of this commandement?

Anſ. Here the lord in plaine words doth forbid all inward deſire whatſoeuer is (a) vnlawfull to be donne, although

a Rom.7.7.

though we neuer (b) consent vnto it
as the (c) rebellion of the flesh, all cor-
ruption of the (d) old man, all (e) blot
of originall sinne: soe that by this com-
mandement most clearely we may se
the image of that man which pleaseth
god, euen such a one in whom nothing
is vnpure neither in will nor nature.

b Gen. 6. 5. & 8. 21. Pro. 20. 9.
c Rom. 7. 23.
d Eph 4. 22. Col 3. 9.
e Rom. 6. 6.

Q. Canst thou fulfil the comman-
dements of Almighty god?

3. part.

Ans. No, although I doe all that I
can yet I breake them dayly both in
thought word and deede.

Luke. 17. 10. Rom. 3. 20.

Q. Why canst thou not fulfil
them?

Ans. Because noe flesh can attain
vnto the perfect fulfilling thereof. Pro.
9. 1. Kings. 8. 46. 7. eccles. 7. 22.

Q. What is the cause?

2. Joh. 1. 8.

Ans. Because all men are sinners.
Rom. 3. 23.

Q. What is sinne?

Rom. 7. 7. 8.

Ans. It is a falling from and a fay-
ling of that holines and righteousne
which is required to be in every on
of vs by the law of god without a
corruption. Eccleſiaſt. 7. 31.

Q. Te

Q. Tell me more shortly what is ſinne?

Anſ. Sinne is whatſoeuer diſagreeth with the righteouſnes of the lawe of god. 1. Ioh. 3. 4.

Q. How many wayes are we ſinners?

An. Two wayes, firſt by the ſinne of our forefather Adam: Secondlye by our ſelues. Rom. 5. 12. Eph. 2. 1. 2. 3.

Q. How many wayes are we ſinners by our ſelues?

An. Two wayes. Originally and actually.

Q. What call you Original ſinne?

An. Originall ſinne is that corruption of nature which we haue receiued from the diſobedience of our forefather Adam, ſpringing vp with vs in our very conception, diſperſed into all the powers and parts of ſoule and body, which maketh vs vnapt and vnable to all goodnes, prone & ready to all ſinne and wickednes, from which as from a fountaine ſpringeth all euill actions Iob. 14. 4. Pſal. 51. 5. Rom. 7. 5. & Rō. 3. 10. 11. &c. 2. Cor. 5. Epheſ. 4. 23 Ieam. 1 14. 15. Epheſ. 2. 1. 2. 3

Q. What call you Actuall ſinne?

Anſ.

An. Actuall sinne is that streame of sinne which floweth out of our corrupted nature in the transgression of the commandements of Almighty god (a) the seuerall parts wherof are called the works of darknes and deeds of the flesh. Rom. 13. 12. Galath 5. 19.

a Iac. 1. 14. 15.

Q. How many wayes doe we actually sinne?

An. Two wayes. In doeing those euill things which the lord hath forbidden vs; and in leauing vndone those good things which the lord hath commanded vs. Deut. 5. 32. Deut. 11. 32.

Q. How many waies doe we both theis?

An. Two wayes. Inwardly and outwardly.

Q. How Inwardly?

A. In thoughts & iudgments of the mind, & lusts & affections of the heart. Ephes. 4. 17. 18. 23. Colos. 3. 5.

Q. How outwardly?

An. In words and deeds Rom. 6. 13. Rom. 5. 29. 30. Rom. 3. 12. 13. 14. 15.

Q. Are all the actions of all men sinne?

An.

An. There are naturall actions in all
en which of themſelues be not ſinne
t as they proceede from our corrup-
d nature they are made ſinfull .Ro.
18. Iob. 14. 4.

Q. Doeth no man then any thinge
t ſinne in all his actions?

An. The naturall man doth nothing Pſal.14. 3.1.
t ſinne in all his actions. Rom. 8. 6. 7. Cor.2.14 Rom.
Pro 15. 8. 9. 26. 7.18.

Q. what meane you by the naturall
an?

An. He whoſe heart and conſcience 1. Iohn. 3. 10.
not renewed, purged and ſanctified Rom. 12. 2.
y the ſpirit of grace, through faith &
pentance in Ieſus Chriſt. Act. 15. 9.
Cor. 1. 2. Rom. 8. 9.

Q. Is there any man that doth not
nne in his actions?

An. The Regenerated man doth not 1.Ioh.3.3.6.9.
mmit ſinne, becauſe he is led by the
irit of God. Rom. 8. 11. Eph. 4. 20.
1, 22, 23, 24. Gala. 2. 20.

Q. Is there no ſinne in the actions
a regenerated man?

An. Yes; for all our righteouſnes is Ieſ. 64. 6.
a ſtained clout, and there is no per- 1.Cor. 13.9.12.
fection

fection in this life.

Q. Why say you then that the generate man doth not commit sin

An. He is not said to commit sin Rom.7.15.17. 20. because it is not he that sinneth, sinne that dwelleth in him.

Q. What is the punishment of sin

An. The curse of God. Deut.27. Gal. 3. 10.

Q. What meane you by that?

An. It is an eternall separation fro Deu.28.15.&c. Mat.25.41. Rom.6.23. Iesa.66.24. Mark.9. 43.44. the fauour of God and all his merc which hath adioyned vnto it all mi ries and calamities of this life, death the end, and eternall torments both soule and bodie in hell euer after. M 5. 29. Math. 22. 13. Reuel. 20. 14.

Q. Is there nothing which a m may doe to serue as a sufficient recon pence to God for one sinne?

An. No, although I should giue (a) Luke. 17.10. all my goods to the poore, or suff my bodie to be (b) whipped all my li long, or suffer any other punishme Col. 2. 23. which might be deuised, yet it were n sufficient for one of my least sinnes.

Q. Wh

Q. Why so?

An. For sinne is infinite, because it offendeth the infinite maiestie, & therefore deserueth an infinite punishment. Psal 51. 4.

Q. Yea but God (a) is mercifull will he therefore punish sinne so sharpely?

An. Our God indeed is mercifull but he is also (b) iust and true, & therefore of his iustice and truth he must needs punish mans sinne with that punishment which he hath appointed.

(a) 1. Cor. 1. 3. Psalm. 18. 45. & 86. 15.
b Psalm. 7. 9. Psalm. 11. 5. Rom. 3. 4. Ioh. 3. 33.

Q. Seing then this punishment must needs be suffered, are we in our selues able to suffer and ouercome it?

An. None is able to suffer (a) and ouercome this great punishment of sinne being onely man.

a Psal 130. 3. Math. 19. 25.

Q. What learne you out of this?

An. That my state is most miserable in respect of the greatnes of my sinne and the horrible punishment due vnto the same. Rom. 7. 24.

Q. What profit is it to you to knowe this your miserable estate?

An. First I am taught thereby to knowe mine owne vnworthines, and

that

that I ſhould not ſeeke to bee ſaued b
mine owne works or merits (a.) Secon
ly to bewaile this my miſerable eſtat
with a godly ſorrow (b.) Thirdly to de
teſt and abhorre ſinne becauſe it bring
eth nothing with it but the curſe o
God (c.) Fourthly to call heartely vpo
God, and ſue for his grace, that I ma
find and apprehend the riches of hi
mercie for my redemption (d.)

(a) Deut. 7. 7. Deut. 9. 6. Dan. 9. 18.
(b) Rom. 7. 24. 1. Cor. 7. 9. 10.
(c) Rom. 6. 21. 23.
(d) Ephes. 1. 17. & 3. 16. 17. & 4. 1. 2.

Q. Is there any meanes whereb
we may be deliuered from this miſera
ble eſtate?

A. Yes: there is a meanes which i
taught vnto vs in the 3. of Iohn. For
God ſo loued the world, that he gaue
his onely begotten ſonne, that whoſo-
euer beleeued in him ſhould not pe-
riſh, but haue euerlaſting life.

Iohn. 3. 16.

Q. What learne you out of this?

A. That whereas the paines which
our ſinnes deſerue muſt needes be ſuf-
fered by man, becauſe God of his iu-
ſtice muſt needes puniſh ſinne in man,
which was committed by man: there-
fore our Sauiour Chriſt beeing euerla-
ſting god, became alſo (a) man, & hath

(a) Gal. 4. 4. Heb. 2. 9. 10. 14. 15. 16. 17. Heb. 4. 15. 1. Tim. 2. 5. Rom. 8. 3. 4.

fully

fully [b] ſuffered whatſoeuer was due for mans ſinne in his owne perſon.

[b] Gal.3.13. Rom.4.25.

Q. Are all people diſcharged, ſeeing the puniſhment is paid?

Ioh 1.29. 2.Cor.5.21. Eſay 53.6. Rom.8.3. 1.Iohn. 3.16. 18.36.

A. None are diſcharged ſauing thoſe that tooke (a) hold vpon Chriſt and his merits by a true faith.

(a) Col.2.2. 1 Iohn.3.2. Eph.3.12. Rom.8.38.39. Eph.1.18. Epheſ.2.8. Acts.15.11

Q. What call you this true faith?

A. It is a ſpeciall worke of Gods ſpirit in our hearts, whereby we beleeue to be ſaued by the grace of our Lord Ieſus Chriſt.

Q. What doe you ſee by this true faith?

A. My ſinnes both to be forgiuen me, and yet fully puniſhed.

Q. How can that be?

A. For in Ieſus Chriſt to (a) ſatisfie Gods iuſtice they be (b) fully puniſhed, and yet to me they be (c) forgiuen, becauſe in me they be not puniſhed, but in Chriſt for me to ſet forth Gods mercie: and therefore they ſhall neuer be laid to my charge: in this manner therefore I ſee the Lord my God to be both mercifull and iuſt.

a 2 Cor.5.21. Rom.3.25. b.1.Ioh.2.1.12. Gala.3 13. Rom.4.25. c 1.Cor.5.9.

Q. Yea but although the puniſh-

ment of thy sinnes be fully discharged in Christ, yet seeing there can no vnrighteousnesse dwell with God, how canst thou stand before the iudgement seat of God as iust and righteous, seeing thou hast no righteousnes but that which is stained with many sinnes?

A. I stand as iust and righteous before the throne of God, not cloathed with my owne righteousnes, but with the (a) righteousnesse of Iesus Christ, which righteousnes being taken hold vpon (b) by a true faith, is made mine: thus am I iust and righteous in the sight of God, not in respect of my own workes which I wrought in my owne person, but by taking hold vpō Christs works to be mine by faith.

(a) 1.Cor.1.30. 2.Cor.5.21. Rom.3.28.
(b) Ephes.3.17. Rom.3.28. Ioh.3.18.

Q. Doth not this doctrine make men careless, & so runne into all sinne and wickednes?

A. No: for this true faith as soone as it is wrought in vs (a) through the holy Ghost, doth frame our hearts anew, and causeth vs to (b) detest, hate, loath, and abhorre sinne in all men, but especially in our selues, and maketh vs

(a) Ioh.3.3.5. Eph.4.20. Colos.3.9. Rom.6.6.& 12. 3,2.
(b) Rom.7.23.

to

to haue our (c) whole delight, ioy, and comfort in those things which be agreeable to Gods will, and causeth vs also to (d) expresse the same in our godly liuing and conuersation, or els it is no true faith but a (e) dead faith.

c Rom. 5. 11.
d Rom. 6. 11. 13. Mat. 7. 17. Ioh. 15. 5.
e Iam. 2. 17. Iam. 2. 17. 20. Ioh. 15. 6. Psal. 92. 12. 13. Ioh. 15. 5. Mach. 7. 19. &c. Gala. 5. 6.

Q. What difference is betweene a dead faith, and a true faith?

A. A dead faith is like a barren and withered tree that bringeth forth no fruit: a true faith is like a liuing and fruitfull tree that euer bringeth forth good fruit to the glorie of God.

Q. What be the fruits of a true faith?

A. A continuall and true repentance, and euery good grace of Gods spirit, and all the good workes which he hath ordained for vs that we should walke in them. Eph. 2. 10. 1. Pet. 1. 5. 9. 11. 12. Eph. 4. 15.

Q. What meane you by repentance?

Gal. 6. 15. 1. Cor. 7. 1. R... 12. 1. 2. Eph. 4. 20. 21. 22. &c. 1. Pet. 1. 13. 15. 1. Pet. 2. 11. 12.

A. That change and renewing of the whole man that bringeth forth a new, Christian, and holy life and conuersation, growing and increasing more and more.

Q. How many things be required in true repentance?

A. Two: the mortifying and subduing of sinne, and the liuing & growing in the practise of true godlines and righteousnes: 2. Cor. 7. 1. both which doe proceede from the vertue of the death and resurrection of Iesus Christ, into whome we are ingrafted by faith.

Q. Seeing then we be saued by Christs works, without our deseruings, whereto serue our wel-doings, or what auaileth it to doe good works?

A. We must doe good workes, not to deserue (a) saluation by them; but by our works to (b) glorifie God in (c) walking as becometh Gods children (d), declaring thereby our thankfulnes to God for our redemption. Secondly, by our works to make our (e) election more certaine to our selues. Thirdly, to (f) win others to Christ by our holy life and conuersation.

Q. What works calleſt thou good works?

An. Our worke can neuer be acceptable and good in the sight of God vn-

les

m.6.2.3.4.5.
1.12.
m.12.1.2.
l.3.1.2.5.9.
1.Pet.1.2.
23.Gal.6.
15.16.

Esay. 46.6.
0.35.7.
al.17.2.
ik.17.10.
Mat.5.16.
or.6.20.
t.2.12.
ol.1.10.
d.1.27.& 2.

Thes.2.12.
h.4.& 4.1.
Rom. 6.11,
13.& 12.1.2.
1.Pet.1.10.
Pet.3.1.2.
m.14.29.

les in doing of them wee keepe these two things; first that (a) they be framed according to the will of Gods lawes and commandements and not after our owne deuises.

a Eph.2.10. Colos.2.10. 22.23. Esay 9.13. Mat.15.9.

Secondly that they proceede from an heart purged by fairh; if either of these points be lacking our works are abhominable in the sight of God although they appeare neuer so glorious in the eyes of men.

Rom.14.23. Heb.11.6. 1.Cor.5.7.

Q. What things ought euery one to beleeue which hath this true faith in Iesus Christ with out the which none can be saued?

4.parte.

An. All those things which are contained in the articles of our christian faith.

Q Rehearse the articles of our christian faith

A. I beleeue in God the father almightie maker of heauen and earth and in Iesus Christ his only sonne our Lord which was conceiued by the holy ghost borne of the virgin Marie suffered vnder Pontius Pilat was crucified dead and buried he decended into hell the

third day he rose againe and ascended into heauen and there he sitteth at the right hand of God the father Almightie, from thence he shall come to iudge both the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenes of sinnes, the resurrection of the bodie, and the life euerlasting. Amen.

Q. What things are contained in these articles of your christian faith?

An. First what we ought to beleeue concerning God. Secondly what we ought to beleeue concerning Gods people called the Church.

Q. What ought we to beleeue concerning God?

A. First, such things as concerne God in his nature and essence. Secondly, such things as concerne God in his actions.

Q. What ought we to beleeue concerning God in his nature or essence?

A. First, that he is one infinite, inuisible, and eternall spirit, of vnsearchable maiestie, most holy, mighty, most iust, and mercifull (a). Secondly, (b) that the

selfe same God, being one in essence hath made himselfe knowne vnto vs in three sundrie persons, the father, the sonne, and the holy Ghost. (a) Deut. 6. 4. Iesa. 42. 11. & 44. 8. & 46. 3. & 46. 5. Iesa. 57. 15. & 66. 1. 2 Ioh. 4. 14 Ioh. 1. 18. 1. Tim. 1. 17. Rom. 9. 33. Exod. 34. 6, 7. Psal. 103. 8, 9, 10, 11. (b) Matth. 3. 16, 17 & 28. 19.

Q. What ought we to beleeue concerning God in his actions?

A. First, (a) that he hath decreed and ordained all things in his eternall purpose and counsell before all worlds. Secondly, that by his Almightie power he hath made the heauens and the earth, and all the creatures therein. Thirdly, (c) that he doth rule & gouern them and all their actions according to the good purpose of his owne will most holily, righteously, and wisely.

a Rom. 11. 34. 35, 36. Rom 9. 11. 22, 23.

b. Psal. 33. 6. Gen. 1. 31. Ie 10 10, 11, 12, 16. Col. 1. 16.

c Mat. 10. 29. 30. Psal. 115. 3. & 135. 6. Psal. 14 17.

Q. Why is God called Almightie?

A. Because he is of all-sufficient power in himselfe to worke all things according to the good purpose of his owne will, so as nothing can be done in heauen, earth, or hell, without his

Iesa. 42. 8. & 4 13 & 44. 24. 2 & 49. 7. Mat. 29. 30.

prouidence. Act. 4. 28.

Q. Why doe you call God father?

A. First, in respect of creation. Secondly, in respect of adoption.

Q. Why in respect of creation?

A. Because of him, from him, and by him all things haue their beeing & beginning.

Rom. 11. 38. Acts. 17. 25. 38.

Q. Why in respect of adoption?

A. Because he hath adopted those whome he hath chosen to be his children in Iesus Christ.

Eph. 1. 5. Gal. 4. 5. 6.

Q. What comfort haue you in this that you call God father?

A. I learne thereby that he loueth me, and hath a most tender care ouer me. Psal. 103. 13. Rom. 5. 5. 8.

Q. What comfort haue you in this that God whome you call father is Almightie?

A. I learne thereby that he can and will defend me from all euill, so as nothing can hurt me, and that he can and will giue me all things that be good for me in this life, and in the life to come.

Q. Why so?

A. He

An. He can becauſe he is almightie, he will becauſe he is my louing father.

Q. What dutie doe you learne here concerning your ſelfe?

An. That I ſhould honor him as my heauenly father. Malechi.1.6.

Q. How?

An. In louing him, fearing him, reuerencing him, and obeying him the ſixt commandement.

Qu. Wherin muſt we ſhew forth this?

An. In the care that I haue to keepe his commandements.

Q. Wherin ſtandeth the keeping of the commandements?

An. In doeing thoſe good things which the lord hath commanded; and in leauing vndone thoſe euill things which the lord hath forbidden.

Q. What beleeueſt thou in the ſecond part concerning god the ſonne? (a) Rom.9.5. Iohn 1.1. Ioh.14.10.

An. I beleeue that Ieſus Chriſt one (a) God in ſubſtance with the father & the holy ghoſt (b) tooke fleſh of the virgin Marie & is become perfect man as I am in all things, ſinne onely excepted b Rom. 1.3. Mat.1. 20.2. c Heb.2. 14.15. Rom.8.3.

ted (c) and in my nature hath wrought
c Heb. 2.14.15. Rom.8.3. whatsoeuer was needfull for my salu-
tion.

Q. What meanest thou when thou
saiest he suffered vnder Pontius Pilate

An. Because that manner of death
which men doe suffer by the sentence
of the iudg & vnder the title of iustice
is more shamefull, slanderous and ter-
ble, then if a man should die naturally
in his bed: Therfore our sauiour Christ
tooke vpon him our person to shew
(a) Psal.2. Acts.4.27 himselfe (a) before an earthly iudg, and
b Mat.27.16. Ioh.19.1.13.23. to be (b) condemned by the mouth of
Pilate he beeing then Iudg, that there-
by we might bee cleared before the
iudgement seate of God.

Q. What meanest thou when thou
sayest Christ was crucified dead and
buried?

An. First I meane in that he was
(a) Luk.23.33. b Gal.3.13. 14. crucified that he suffered (a) the death
of the Crosse which was an abhomi-
nable and cursed death (b) to deliuer
me from the curse which was due for
my sinnes. Secondly for as much as
death was a punishment due to man

for

finne; therefore our Sauiour Christ
suffer death and by suffering ouer-
me death; for in his death did lie
principall point of our saluation;
if he had not bin truly (c) dead we
bin yet subiect to eternall death
damnation. Thirdly he was buried
the greater assurance and confirma-
on of his death, and resurrection, and
the intent to make it more certainely
owne vnto vs, it pleased him also to
buried after the common manner
men, and that by two Notable per-
ons (d) *Nicodemus* and *Ioseph* of *Ara-*
mathia, which was also doone by the
ill and consent of *Pilate* who caused
he bodie to be deliuered vnto them.

c Esay. 53.12. Rom. 5.8. 1.Cor. 15.3. 1.Pet. 2.24.

d Mat. 27. 57. Mar. 15.43. Luke 23.53.

Q. What meanest thou concerning
hat Christ descended into hell?

An. Where it is sayd that Christ
descended into hell therby I beleeue
hat Christ did not only suffer in his bo-
dy the punishment due to my body,
(a) but also in his soule the punishmet
due to my soule, which was the tor-
ments of hell, second death (b) sor-
rowes of death, abiection from god as

(a) Esay. 53. 4.8.10. b Act. 2.24. Math. 26.38. c Luc. 22.44. d Luk. 23.46, Math 27.46.

it

it doth appeare by the anguish of
soule in the garden (c) when drops
blood issued out of his body and a
vpon the crosse (d) by his lamenta
crie vnto his father for in a miserab
case had we bin in if he had only s
fered the punishment due to our bod
and not to our soules.

c Luk.22.44.

d Luk.23.46. Math.27.46.

Q. What fruite hast thou by t
death of Christ?

An First I beleeue that this dea
and punishment which Christ suffer
is the whole appeasing of (a) go
wrath and a full satisfaction to god f
all my sinnes.

Heb.9.12. 13.14.28. 1.Pet.2.24. 1.Ioh.2.1. b Gala.5.24. Gala.2.29. 7.8. 11.

Secondly that (b) as he is dead f
sinne so he will cause sinne to die
my mortal body.

Q. What profitt hast thou by t
rising againe of Christ?

An. First I am assured by this risi
that he hath (a) overcome death
hell, sinne and finished my iustificatio
Secondly that as he is risen from dea
so he causeth me as a member of hi
(b) to rise from sinne and delight
righteousnes. Thirdly his rising agai

(a) 1.Cor.15. 55.56.57.Rom. 8.33.34. Rom.4.15. b Rom.6.4. Colos.3.1.2. c 1.Cor.15.16. 20.

a ſure pledge (c) to me that my body all in like manner riſe againe.

a Act.1.11.

Q. What is the meaning of this that Chriſt aſcended into heauen?

Act.3.21.
b Mat.28.20.

An. Chriſt as touching his manhood is (a) onely in heauen: but (b) as touching his godhead and comfort of his holy ſpirit he is with vs to the end of the world.

Q. What good getteſt thou by the aſcending of Chriſt into heauen?

An. Firſt Chriſt his aſcending into heauen is a ſure pledge vnto me that (a) I ſhall in like manner as a member of my his power be receiued into heauen the ſame nature wherein he is aſcended. Secondly Chriſt hauing aſcended into heauen (b) maketh cõtinuall interceſſion for me.

a Ioh.14.3. Phil.3.21. 1.Cor.1.7. 1.Theſ.4.16.17.
b 1.Ioh.1.2. Heb.9.12. Rom.8.32.

Q. What meane you by this that Chriſt ſitteth at the right hand of the father?

An. Chriſt ſitteth at the right hand of the father, that is, he hath (a) all power giuen him of the father ouer all things, being exalted into the full power of his kingdome and preiſthood & made the only

a Mat.28.18. Eph.1.20.21.22.

only head of his Church.

Q. What fruit doest thou receiue this that Christ shall come to iudge quick and the dead?

An. To me that am a member a Mat 24.31. Mat.25. 34. Mat.19. 28. 2.Thes.1.10. Christ it is singular comfort (a) whe doe knowe assuredly that none shall my iudge but he that is my Sauiour; b 2.Thes.1.4.7. 8.Luk.21.25. Mat.15.41. terrible will it be to those that flee fro Christ (b) when they shall see him co to iudge them whome they in their li time haue refused.

Q. What beleeuest thou in the th part concerning God the holy Gho

An. I beleeue that God the ho a Rom.8.9.10. 11.15.16. Gala.4.6. b Ephes.1.17. Eph.4.23. Psal.1.3. Col.2.11.12.13. Ghost the third person in the go head, equall God with the fath and the sonne, finisheth and make perfect all the works of God, and (sealeth into my heart all Christs ben fits to bee mine, and (b) make sinne to die in me and stirreth me vp t holines and righteousnes of life.

Q. What call you the chatholik a Rom.8.26. Eph.1.10.11.12. 13. Mat.16.21. Ioh.10.16. Church?

An. The chatholike Church is th (a) whole companie of faithfull peopl which

which euer were since the beginning of the world in all places, which also bee now & shal be to the end of the world, of the which number I beleeue that (b) I am one, I beleeue that God (c) knoweth them all and hath a most tender care ouer them.

b 1.Ioh.3.22. 2.Cor.13.5. Rom.8.16.
c 2.Tim.2.19. 1.Pet.5.7. Esay 49.15. Matt.10.29.30.31.

Q. What callest thou the communion of Saints?

An. The communion of Saints is that societie that all we which beleeue haue one with another as (a) members of one head Iesus Christ. Whereby we are (b) readie to communicate all gods benefits both spirituall and temporall to the mutuall helpe and comfort one of another according to the measure which we haue receiued of God in this life.

a 1.Cor.12.12. 13.14.&c. 5.30. Col.1.18. Rom.1.12.5.
b 2.Cor.11.28. Gala.6.2. Phil.2.2.3.4.

Q. What beleeue you of the forgiuenes of sinne.

An. I beleeue that Iesus Christ hath (a) wholy appeased Gods wrath for my sinnes and hath paied the full punishment due vnto them: and therefore that they are freely forgiuen me, and shall neuer be laid to my charge.

a 1.Ioh.2.2. Col.1.14.20.22. 22. 1.Cor.1.30. Esay.53 45.6.8.12. Rom.3.24.15.& 5.8.10. 2.Cor.5.19.

Q.

Q. What beleeueſt thou of the ſing againe of the bodie?

Anſ. I beleeue that after this li ended (a) my ſoule ſhall goe to Go that gaue it and my bodie ſhall reſt the graue vntill the appointed time an then I ſhall (b) ſee God in my fleſh an theſe my eyes ſhall looke vpon him this my bodie ſhall be made like to th glorious bodie of Chriſt without a corrupion.

a Luke 16.20. & 12.20.
b Iob.19.26. 27.1.Cor.15. 53.
Philip.3. 21.

Q. What beleeue you of life euer laſting?

An. I beleeue that when God ſha raiſe againe this my bodie and ioyne i together with my ſoule that then I ſha liue with (a) Chriſt for euer in his euer laſting kingdom of glorie.

a 1.Cor. 15. 53. 54. .thef.4. 17.

Q. Is it in our power to beleeue & to attaine to this true faith?

Anſ. No, it is the ſpeciall worke o gods ſpirit in our harts by thoſe meane which he hath appointed.

5 part.

Q. By what meanes then may we attaine vnto faith?

An. The holy Ghoſt hath appoin ted the preaching of the word to be

the

the ordinarie meanes whereby he (a) worketh in our hearts this true and liuely faith and without the preaching of the word we can neuer haue faith by any ordinarie meanes.

a Rom 10.14. 17. 1.Cor.1.21.

Q. What daunger is it to bee without faith?

An. Without faith it is impossible to please god. Heb. 11. 6. for whatsoeuer is not of faith is sinne. Rom. 14. 23.

Q. By what meanes doth God increase and strengthen this faith and the fruits thereof?

A. This faith and the fruits thereof doth God strengthen and increase in vs by fowre meanes: by the selfe same preaching of the word; by vse of the sacraments; prayer; and Christian gouernment.

2.Cor.8.7.& 9 8.2.Pet.3.18.

Q. What call you Sacraments?

A. Sacraments are (a) outward signes ordained of God for the greater assurance and strengthening of our faith, beeing vnto vs (b) sure seales and pledges of those benefits of our saluation which we receiue in Christ to be ours,

a Gene.17.11 Exo.12.3.4.5. &c. b Rom.4.11.

and are represented vnto vs by the outward signes of water in Baptisme, and bread and wine in the supper of the Lord, they serue also for a marke of our profession whereby we differ from other people which be heathen.

Q. Tell me more shortly what is a sacrament?

A. An outward signe ordained of God, and a seale to assure vs that we are made partakers of Christ Iesus and all his benefits vnto saluation, if we doe truly beleeue in him. Rom.4.11.

Q. How many things are to be considered in a sacrament?

A. Two: the outward signe, and the inward thing signified.

Q. What meane you by the outward signe?

A. The outward element, appointed by our Sauiour Christ, and all the rites belonging to the ministring and receiuing thereof, according to his institution.

Q. What meane you by the inward thing signified?

A. Christ Iesus himselfe with all his

his benefits vnto saluation, offered vnto vs in the sacrament, and so also receiued of euery faithfull beleeuer.

Q. How many sacraments be there?

A. There be a two. Baptisme, and the supper of the Lord. a 1. Cor. 10. 1, 2, 3, 4.

Q. What is baptisme?

A. The sacrament of our new birth, whereby we are incorporated into the societie of Gods people. Rom. 6. 2.

Q. What benefits of your saluation are sealed to you in baptisme?

A. I am taught and assured by (a) Baptisme that my sinnes are forgiuen me. For as the water washeth away the filthines of the bodie, euen so should I by the holy Ghost be thereby fully certified and perswaded, that (b) the blood of Christ beeing sprinkled vpon my soule by the (c) hand of faith, hath washed away both the guiltinesse of my sinne, and the horrible punishment due to the same, the fruite and effect whereof appeareth herein that through the power of Christs death and resurrection I am dead (d) as touching sinne, and raised vp againe (e) to newnesse of life.

a Acts. 22. 16. Mar. 1. 4.

b 1. Pet. 1. 2. 19. 1 Ioh. 1. 7. Eph 5. 26. Tit. 3. 5. 6. Acts. 22. 16

c Acts 15. 9.

d Rom. 6 3. 6. 6. &c.

e 2. Cor. 5. 17 Gal. 5. 24. 25

life. Which two things in whomesoeuer they appeare not, they may well haue the name and title of baptisme, but indeede they are no true Christians.

Q. What meane you by the supper of the Lord?

A. The sacrament of our growth and spirituall foode, whereby we are to be nourished till we come to a perfect age in Christ.

Q. What benefits of your saluation are sealed vnto you in the supper of the Lord?

A. The supper of the Lord through the holy Ghost doth strengthen my faith, that I should not doubt but beleeue assuredly that as I receiue the bread and wine into my bodie to become wholly mine, so my (a) soule receiueth withall, through faith, Christ with his (b) passion, ransome, righteousnes, and obedience, to become wholly mine; as surely as if I had performed all in mine owne person. 1. Cor. 1. 30.

Mat. 26. 20. 7. 28. Cor. 10. 16. 17. 11. 26. 27. 28. 1. Cor. 1. 30. om. 4. 23. Cor. 5. 21.

Q. Are not the bread and wine in the supper of the Lord turned into the

bodie

bodie and blood of Christ?

A. The bread and wine as touching their nature and substance (a) are not turned, but as touching the vse of them they differ from common bread and wine, in that they are appointed of god to serue vnto vs as (b) sure seales and pledges of those benefits of our saluation which Christ in his bodie hath wrought for vs.

a Mat.26.16. 27.28. 1.Cor.10.16. 17 & 11.24. 25.& 12.13.
b Rom.4.11

Q. What persons are fit to be partakers of this sacrament?

A. Such as are able and doe fitly prepare themselues.

Q. In what manner oughtest thou to prepare thy selfe to receiue such holy mysteries?

A. In preparing my selfe to receiue the supper of the Lord, I ought diligently to obserue these three things. First, to (a) examine my selfe whether I (b) stand in faith or no, which I shall know if I feele my (c) heart inwardly (d) assured by the spirit of God, that the (e) punishment of my sinnes is fully discharged in Christ, and that whatsoeuer he hath wrought for mans salua-

a 1.Cor. 11. 28.
b 2.Cor.13.5.
c Eph.1.13.
2.Cor.1.22.& 5.5.
d Rom.8.15.
Eph.3.12.
e 1.Ioh.2.1.2.

tion pertaineth not onely to others, but euen (f) to me. Secondly, to examine my selfe whether I find my heart (g) inwardly sorie for my sinnes with an inward hatred and loathing of sinne, and an (h) earnest desire and sure purpose wholly to conforme my selfe to the will of Gods word. Thirdly, if any offence be betwixt others and me, that I (i) reconcile my selfe vnto them all, which things although they ought earnestly to be considered in the (k) whole course of our life, yet then especially when we come to receiue the supper of the Lord.

Eph.3.17.18.
9.
Mat.26.75.
rem.4.4.
el 2.12.
Rom.6.4.5.6.
.8.Phil.3.13.
4.
Mat.5.23.24.
Luk.1.74.75.
Peter.1.15.

Q. Which is the third meanes that God hath appointed for the encrease and strengthening of our faith, and all graces of God?

A. Prayer.

Q. What is prayer?

A. It is an holy lifting vp of the heart vnto God, and a calling vpon his name.

6.part.
Psal.25.1.
Psal.143.8.
Psal.116.13.

Q. How many parts be there of prayer?

A. Two: Petition, and Thanksgi-

uing.

uing. 1, Tim. 2, 1.

Q. What meane you by Petitions?

A. Petitions are those praiers wherin we craue any thing at the hands of God.

Q. What meane you by Thanksgiuings?

A. Thanksgiuings are those praiers wherein we acknowledge the benefits which we haue receiued at the hands of God, and giue him thankes for the same.

Q. Where are you taught to pray?

A. In the sixth of Matthew.

Q. How?

A. In that forme of praier which our Lord Iesus Christ taught to his Disciples.

Q. Rehearse that forme of prayer.

A. Our Father which art in heauen, hallowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen: giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against vs, and lead vs not into temptation, but

deliuer vs from euill, for thine is the kingdome, the power, and the glorie, for euer. Amen.

Q. What doe you obserue in this forme of praier?

A. Two things: the Preface, and the prayer.

Q. Which is the preface?

A. Our father which art in heauen.

Q. What learne you out of this?

A. The necessarie circumstances of true prayer.

Q. What is to be obserued in true praier?

A. It is requisite that in true praier we obserue these fiue things: first, that we make our praiers (a) onely to God through (b) Christ, and not to Saints: secondly, that we be (c) inwardly touched with the neede of the thing that we aske, having our mindes wholly bent thereupon, and not carried away with by-thoughts: thirdly, that our praiers be grounded vpon (d) Gods promises with full assurance that they shall be graunted vnto vs so farre as the Lord shall see them meete and needefull for vs:

a Psal.50. 15. & 81.8. Rom.10.13. Iam.1.5 Marc. 4.10.
b Ioh.14. 13. & 15.16.& 16.23.
c 1.Ioh.5.14. Ioh.4.23. Psal.51. 17. & 145,18.2.Cor.4.
d Mat.6 7. Rom,8 26. Iam.1.6. Mar,11.24. Luk.11.9.1.11. 2.13. Ioh.5.15.

vs: fourthly, that we (e) continue in praier although we haue not our requeſt at the firſt: fiftly, that we aske not thoſe things which we (f) thinke good in our owne fantaſies, but as (g) the Lord hath commaunded vs in his word.

e Luk. 18. 1. 2. 3. 5. &c. Rom. 12. 12. 1. Theſ. 5. 17. Eph. 9. 18. Col. 4. 2. Ma. 15. 22. 23. 24. &c.

f Iam. 4. 3. Rom. 8. 16.

g 1. Ioh. 5. 14.

Q. What doe you obſerue in the praier it ſelfe?

A. Two things: the Petitions, and the thankſgiuing.

Q. How many ſorts of petitions be there?

A. Two. Firſt thoſe petitions wherein we craue ſuch things as cõcerne the glorie of God.

Secondly thoſe petitions wherein we craue ſuch things as concerne our owne neceſſitie.

Q. How many things are we taught to craue for the glorie God?

An. Three. Firſt that his name may be hallowed.

Secondly that this kingdome may come.

Thirdly that his will may be done in earth as it is in heauen.

Q.

Q. How many things are we taught to craue for our owne neceſſities?

Anſ. Two. Firſt ſuch thing as concerne our naturall life. Secondly ſuch things as concerne our ſpirituall life.

Q. What doe you craue for your naturall life?

An. Our daily bread.

Q. What for your ſpirituall life?

An. Forgiuenes of ſinnes, and ſpirituall ſtrength againſt our ſpirituall enimies.

Q. What pray you for in the firſt petition?

Anſ. In this firſt petition I deſire of my heauenly father that his name may bee hallowed. Firſt in his excellent works which is when we acknowledge (a) his mercie, wiſdome, iuſtice, and prouidence, that he alone worketh all things, and that he (b) onely be had in honor, all other ſet aſide. Secondly that his name may be hallowed in our godly liuing and conuerſation.

a Pſalm. 113. 2. & 145. 1. Rom. 11. 36. & 16. 27.
b Ioſua 1. 24. 4. 52. Ioh. 5. 21. Pſal. 8. 10. 11.

Q. What pray you for in the ſecond petition?

An. In this ſecond petition we pray

that

hat God his kingdome (c) may come, hat is, that he would declare himselfe o be king ouer his (d) church in gui- ing and defending it, in encreasing of he nũber of the faithfull, in (e) thrusting forth labourers into the harueſt & bleſ- ing their labours (f) suppreſſing the rage of the wicked Tirants.

c Esay. 52. 5. Eze. 36. 20. Rom. 2 24.
d Mat. 3. 2. & 5. 19. & 13. 31. 32. 33.
e Mat. 9. 38.
f 1. Ioh. 3. 8. Rom. 16. 20.

Secondly that he would excerciſe his kingdome ſeuerally in euery one of vs (g) killing ſinne in vs and all world- ly cares and ſtirring vs vp to holines & righteouſnes of life.

g Rom. 8. 10. 11. 13. & 6. 9. 1. Ioh. 5. 8. 9.

Q. What pray you for in the third petition?

An. In the third petition we deſire that Gods will may be doone, that is, that we may (h) willingly in all things reſigne our ſelues to the will of Gods word without murmuring or grudg- ing.

h Luke. 22. 42. Titus. 2. 12. 1. Pet. 4. 2. 1. Ioh. 2. 1. 1 Gen. 3. 19. Eph. 4. 28. 1. Theſ. 2. 9.

Q. What pray you for in the fourth petition?

An. In this fourth petition we pray that he would giue vnto vs (i) walking faithfully in our calling our dayly bread, that is all (k) things needfull for our

k Pſal. 145. 15. 145. 27. & 104. 26.
Eſay. 3. 1. Pſal. 78. 18. 20. 29. & 36. 107. 1. 2. 3.

liuing

liuing in this preſent life.

Q. What pray you for in the fift petition?

An. In this fift petition we pray that god would forgiue vs our ſinnes that that he would not lay to our charg our ſinnes nor the puniſhment due u to them, but that he woulde accep the death and paſſion of Ieſus Chri as the full ſatiſfaction for all our ſinne and that we may hereof haue (l) fu aſſurance in our ſoules and conſcience that the puniſhment of our ſinnes fully diſcharged in Chriſt, and therfor that they be freely forgiuen vs, as (m) ſurely as we forgiue others and tha we (n) loue one another inwardly i heart as our ſelues all deſire of reueng ſet aſide.

l Eph.3.12. 1.Ioh.5.13.20.

m Rom.8.15. &8.38.39. Mat.6.45.& 6. 5.1. Luke.6.36. Iam.2.13. Mar.16.20. .Tim.4.17.18. ph.6.10.11. Cor.10.13. Pet.2.9.

Q. What pray you for in the ſixt petition?

An. In this ſixt petition we pray that god would not lead vs into temptation but deliuer vs (that is) that he (o) would not lead vs further into battaile with our ſpirituall enemies then we by his holy ſpirit may be able

Rom.16.20. Tim4.17.18. ph.6.10.11. Cor.10.13. Pet.2.9.

to

o preuaile and ouercome.

Q. Which is the thanksgiuing?

An. For thine is the kingdome the power and the glory for euer and euer. Amen.

Q. Why is this added?

A. Not only to kindle in our hearts to (a) desire the glory of god: but also to teach vs that this prayer is grounded vpon none other then god only and that we should not thinke the (b) kingdome of god to be weake and voide of force and might but that (c) he is to be honored, praised and glorified and that his power is infinite, perpetuall & euerlasting.

a 1. Cor. 10. 3. Rom. 11. 36.

b Psa. 114. 7.

c Deut. 9. 13. Apo. 4. 9. 11. Apo. 5. 12. 13. 1. Cor. 26. 10. 11. 12. 13.

Q. What meaneth this word Amen?

An. And in this word (d) Amen is the feruent desire that we haue to obtaine those things which we aske, and our hope is confirmed that those things which we aske, are granted vnto vs, wherby our consciences are pacified and with this word Amen we end our prayers. 1. Cor. 14. 16.

d 1 Pet. 5. 14. Apo. 6. 14. Apo. 7. 12.

Q. Is there any speciall helpe of

prayer

praier?

An. There is a speciall helpe whe
7. part. of we haue both commandements an
many examples in the scriptures.

And that is fasting. Leuit. 23. 27. 2
& Iosua. 7. 6. Math. 9. 15. Ioel. 2. 12. 1
Dan. 9. 3.

Q. What meane you by fasting?

An. The christian and religious fa
sting is an holy abstinence ioyne
with praier in humbling of our sel
that our praiers may be the more fer
uent. Dan. 9. 3. Iona. 3. 8.

Q. From what must we abstaine in
this christian fasting?

An. Not only from all meates and
drinks so far as the state of our bodie
may beare but also from all other euen
lawfull things, delights, & recreations
which we naturally desire and may
lawfully vse. Iona. 3. 5. Ezra. 10. 6.
Ester. 4. 6.

Q. How long must this abstinence
be vsed?

An. According to the cause for
which we take it in hand; at the least one
whole day, from euening to euening or
from

from morning to morning, wherein we must cease from all other labours, and keepe it in the manner of a Saboth. Leuit. 23. 32. Dan. 10. 2. 3. Ester. 4. 16.

Q. For what cause are fasts appointed?

An. To the better humbling of our selues in praier, to obtaine some speciall grace at gods hand, when we feele the want of any necessarie blessing, gift, or benefit: or to intreat the Lord to turne away or remoove any greuous afflictions from our selues or others, either presently vpon vs, or like to come. Iosua 7. 6. 1. Sam. 7. 6. Iudges 20. 26.

Q. How many sorts of christian fastes be there?

An. Two. A priuat fast, that is of any particular persons or of seuerall families by themselues. Nehem. 1. 4. Cornelius. Act. 10. 30. Ester. 4. 16. And a publique fast in a whole congregation; some part of a country, or a whole nation being ordained and appointed by such as are in authoritie. 2. Chron.

20. 3

20. 3. Iona. 3. 7.

Q. What meane you by christ
gouerment?

An. That order which god ha
appointed to be amonge his peop
for the maintenance of peace and go
lines.

Q. How many sorts be there of

Ans. Two; ecclesiasticall, and C
uile, and both these are both publike
priuate.

Q. What call you publike eccles
sticall gouerment?

An. That order of discipline whi
God hath appointed for his Churc
in exercising the power of the keyes
the censuring of offenders, the remo
uing of offences and the restoring o
such as haue falne. Math. 18. 15. 1
&c. 1. Cor. 10. 31. 32. 1. Cor. 14. 4
1. Thes. 5. 14.

Q. By whome and how is this pow
er to be vsed?

1 Tim. 5. 17. 16. An. By the ministers and such as a
lawefully called to haue gouerment i
the church, admonishing, suspending, o
excommunicating offendors, acco

ding

ling to the qualitie of their offence, & ſtoring and receiuing into the church thoſe offendours that doe repent and reforme themſelues. 1. Theſſ. 5. 14. 1. Cor. 5. 4. 5. 13. 2. Cor. 2. 6. 7. 8. 2. Theſſ. 3. 14. 15. 1. Tim. 5. 20.

Q. What call you the publike civill gouernment?

A. That order which God hath appointed to be kept by the authoritie of the Prince, Rulers, and Magiſtrates, for the puniſhment and brideling of ſinne, and the maintenance of peace & quietnes among other people. Rom. 13. 1, 2, 3, 4, 5. 1. Pet. 2. 13. 15.

Q. What difference is betweene the Eccleſiaſticall and ciuill puniſhment?

A. The puniſhment of the Church is inflicted vpon the ſoule and conſcience, by admonitions, reprehenſion, or ſeparating of the offendours from the fellowſhip of the Church. 1. Cor. 5. 4. 5. 13.

The ciuill puniſhment is inflicted vpon the bodie or goods of malefactors, according to the lawes of Princes and countries.

Q. To what ende hath the Lor
appointed this order?

A. That men might liue a peaceabl
and quiet life in all godlines and ho
neſtie. 1. Tim. 2. 2.

Q. What call you priuate eccleſi
ſticall gouernment?

A. That gouernment which paren
and gouernours of families ought
obſerue in teaching, inſtructing and i
forming their wiues, children, and ſe
uants, in the knowledge and fearing
God, to auoid ſinne, and to liue god
and vertuouſly. Gen. 18. 19. Ioſ. 24. 1
1. Cor. 15. 34. 39. Eph. 6. 4, 5, 6, 7, 8, 9.
Tim. 2. 9. 10. 11. &c. 1. Pet. 3. 1. 23.

Q. What call you priuate ciuill g
uernment?

A. That gouernment which pare
and gouernours of families ought a
to obſerue in correcting their child
and ſeruants, for their amendment,
cording to the qualitie of the cauſe
perſon, and to keepe them in a law
and orderly courſe of life. Prov. 19.
& 22. 15. & 23. 13, 14. & 20. 30. 1. Pe
18. 19. Deut. 21. 18, 19, 20.

The end of the Catechiſme.

A morning prayer for a familie.

O Most mightie, eternall, and euerliuing Lord God, maker of heauen and earth, and in Christ Jesus thy deare beloued sonne, our most patient, gracious, and mercifull father; wee thy poore vnworthie seruants here humbling our selues before thy diuine Maiestie, doe vnfainedly acknowledge that we are not worthie to lift vp our eyes to heauen, nor to enioy the least of thy mercies, beeing in our selues most vile and wretched sinners, guiltie both of the originall corruption which wee doe receiued from the fall, and disobedience of our forefather Adam, and also of most grieuous and innumerable transgressions of all thy holy lawes and commandements, in our thoughts, our affections, our wordes, and deedes, wherein we haue fearefully sinned and rebelled against thee: both in omitting good things thou doest command

vs, and in cómitting thoſe euill things
thou doſt forbid vs, in the duties of th
holy worſhip, the loue of our brethren
and the labours of our calling: we hau
infinitely diſhonoured thy holy name
and taken it in vaine, in that we ham
not walked worthie of thy Goſpel,
our holy calling and profeſſion: we
haue defiled thy ſanctuarie and pla
of thy holy preſence, comming befo
thee with vnprepared hearts to offer
our ſacrifice of praier & thankſgiuin
and to heare thy word, our lippes ha
come neere vnto thee, but our hea
haue beene farre from thee; where
all the heauenly inſtructions of thy h
ly word haue beene ſtolne away fr
vs, and made vnfruitfull, and we
come vnprofitable hearers. O Lord,
confeſſe we are not able to recken
the leaſt meaſure of our ſinnes, for t
are more then the haires of our he
whereby we haue fearefully prouo
thy wrath and indignation againſt
from day to day, and from time
time; giuing thee iuſt occaſion to
priue vs of all bleſſings, and to po

downe all thy curſes vpon vs in all plagues and miſeries of this life, and to caſt vs out of thy preſence into euerla-ſting torments of ſoule and bodie in hell fire. Notwithſtanding, O Lord, ſee-ing thou haſt taught vs that mercie pleaſeth thee, and that if we confeſſe our ſinnes, thou art faithfull and iuſt to forgiue vs our ſinnes, and to purge vs from all our iniquitie: we flie vnto this thy mercie, and that in the onely name, merits, and mediation of thy ſonne Ie-ſus Chriſt, in whome onely and alone thou art well pleaſed, beſeeching thee for his ſake, to pardon and forgiue vs all our ſinnes, originall and actuall, to waſh away all the guiltines of them in his moſt innocent blood, to burie them for euer in his moſt pretious death: to turne thy face away from them, and from vs all thy iudgements and curſes which we haue worthily deſerued for them, either publique or priuate.

And we beſeech thee vouchſafe with the pretious water of thy ſpirit, daily to waſh and cleanſe our hearts and minds, our ſoules, and bodies, from all vncleā-

nes of sinne, from all iniquitie and
godlines, from euery euill worke,
euill way, to worke in vs more
more a true sight and hatred of all
sinnes, with that Godly sorrow
may bring forth in vs repentance
to be repented of, to arme vs with
that spirituall armour, that may
vs to stand stedfast and fight manfully
vnder thy banner in our holy profession
of thy gospell, make thy holy word
dwell plentifully in vs with al wisdom
that it may be vnto vs the sword of
spirit whereby wee may get victo
ouer all the power, malice, and subt
tie of Sathan, and all the wickednes
our owne sinnefull, and rebellious
ture, ouer all the courses, customes,
casions, and examples of this sinne
euill world; yea ouer euery sinne
hetherto hath passed vs, euen those
haue most strongly prevailed aga
vs, wherein wee haue most often
fearefully falne, and to that which
are most prone and subiect: that he
forth we may walke in the waie
good men, & in the paths of the
teo

teous, that is, in the waie of thy lawes, and the path of thy commandements, hating all workes of darkenes, and behauing our selues in all things as the children of light.

This must be added for the day.

And now, Lord, wee further commend our selues and this whole family, and euery member of the same, vnto thy most gracious gouerment and protection the rest of this day, beseeching thee to watch ouer vs for good, and to preserue vs from all dangers and euills that otherwaies may come vpon vs in soule or in bodie, or in any thing that belongeth vnto vs, stirring vp our hearts and strengthening vs with thy grace to walke diligently and faithfully in our seuerall callings, making conscience to bestow this day, and all the daies of our life, & all thy precious time which thou doest vouchsafe vs more profitably then euer wehaue doone hitherto; furnish euery one of vs with all gifts and graces necessarie for our callings, both gouernors, children, & seruants, that euery one of vs in our seue-

tall places may know how to behaue
ourselues, and faithfully to performe e-
uery good dutie with all simplicitie and
godly purenes, as thou doest teach vs
in thy holy word; truly louing one an-
other, truly caring one for another, to
the glorie of thy name, the peace of our
owne consciences, our mutuall com-
fort and the good example of all those
with whome we liue. Sanctifie vnto vs
the vse of all thy good creatures this
day, blesse vs and prosper vs in all our
labours, prouide mercifully for all our
necessities, supply our wants, make vs
euery way cheerfull in thy seruice, and
so guide vs in all things that wee may
carry out the profession of thy glorious
gospell in a holy, blameles, and christi-
an conuersation all the daies of our
life, that we may make a godly, christi-
an, and comfortable end of this pilgri-
mage, with full assurance of eternal
life, through our Lord and saviour Ie-
sus Christ.

A thanksgiuing to be added to this prayer, either morning or euening.

O Lord, we doe now also giue hum-
le thanks vnto thy maiestie, for all thy
ue and mercies towards vs, for the
oote and fountaine of all thy blessings
en our Lord Iesus Christ and that loue
herewith thou hast loued vs in him,
en before we were; that thy hands
aue made vs and fashioned vs in our
others womb and that thou hast
rought vs forth into the world reaso-
able creatures, preserued vs mightily
nd prouided for vs gratiously from
ur mothers breasts vnto this present
owre, we thanke thee more specially
or the great and glorious worke of our
edemption, saluation peace and recon-
liation made betweene thee and vs
hrough the blood of the Crosse of thy
beloued sonne; we thanke thee also
for the inestimable treasure of thy holy
word whereby thou hast made known
vnto vs the riches of these thy mercies
and reuealed vnto vs thy sonne Iesus
Christ, by whome we haue accesse vnto
this grace wherein wee stand and re-
ioyce vnder the hope of thy glorie; we
thanke thee also for all other blessings

which

which we daily receiue by thy gracious
prouidence in preseruing vs from
manyfold dangers and euills whereunto
vnto wee are subiect, in feeding and
nourishing vs from day to day with the
continuance of our life, health, food,
apparell, howses, libertie and the vse of
all thy good creatures.

Finally that thou hast kept vs this
night past; for the quiet and comfortable
rest; health peace and safetie, which
we haue enioyed by thy gracious pro-
uidence, and protection, for this liber-
tie we haue to come before thee and to
call vpon thy name, beseeching thee
mercifully to receiue our prayers grant-
ing vnto vs; and to all thy church and
children these and whatsoeuer graces
thou in thy heauenly wisedome and
incomprehensible loue doest know vs
or any of thine to stand in need of, for
our lord and saiuour Iesus Christ his
sake in whose name we pray further-
Our father which art in heauen, &c.

A prayer for the state of the Church
and of the land which may be
added to the former prayer.

before the thanksgiuing.

We beseech thee also good Lord to
esse thy whole church and euery part
d member thereof, glorifie thy name,
uance thy kingdome, confound the
ower of Sathan, Antichrist, sinne, and
arkenes, blesse this thy church and
ountrie where we liue, giue thy gos-
ell a free passage amongst vs, re-
moue all the hindrances thereof,
aise vp daily by thy almightie power
nd goodnes all those means & instru-
ents that may further it aright, blesse
we beseech thee, prosper and preserue
the excellent estate of our soueraigne
Lord the Kings Maiestie, our gratious
Queene, the Prince their eldest sonne
and all their royall posteritie; multiply
thy blessings vpon them, preserue them
from all dangers, make them earnest
louers, fauorers and furtherers of thy
truth and gospell and tender nursing fa-
thers and nursing Mothers vnto thy
Church & people all the daies of their
life. Good Lord blesse the honorable
counsellors magistrates and nobility
of this land and all that be in authoritie
vnder

vnder the Kings highnes that they m
carefully & faithfully in all their co
fails, consultations and gouerment
bour for and procure the promoting
thy glorie, the aduancement of t
goſpell, the maintenance of true reli
on, vertue and godlines, the ſuppreſſio
of ſinne and wickednes, the peace a
proſperitie of the church and commo
wealth, that we may liue vnder his hig
nes and them a peaceable and quiet li
in all godlynes and honeſtie. Lord fu
niſh thy Church continually with go
ly, faithfull, learned and worthy paſto
and teachers of thy holy word, bleſſe
their miniſterie to thy people and de
fend it againſt all the malice of the
wicked.

Lord bleſſe all the chriſtian families
in the land and encreaſe the number of
them dayly; open the eies of the igno
rant, mollifie the hearts of the obſtinat,
conuert them that run aſtray, comfort
the feeble hearted; raiſe vp ſuch as bee
falne, if they belong vnto thee; & adde
vnto thy church dayly ſuch as ſhalbe
ſaued, be mercifull to all thy ſeruants

that

hat be in any manner of affliction cō-
rt them and releeue them, help them
nd succour them according to their ſe-
erall neceſſities, giue them a holy vſe
f al their afflictions and a gratious de-
uerance in due time, finally good Lord
end thy bleſſings vpon all our land
ith fruitfull ſeaſons and plentifull en-
creaſe of al thy good creatures which in
hy gracious prouidence thou haſt or-
eyned for our vſes and neceſſities that
we may chearfully ſing vnto thee from
day to day the praiſes of thy mercies
hrough Ieſus Chriſt

An Euening prayer.

O almightie and eternall Lord God
father of our Lord Ieſus Chriſt wee thy
poore vnworthie ſeruants, beeing come
ogether to offer vp vnto thee our eue-
ning ſacrifice of praier & thankſgiuing
according to our bounde duty doe firſt
of all acknowledge againſt our ſelues
that we are al of vs moſt vile & wret-
ed ſinners, not worthie the leaſt of al thy
mercies: being guiltie of the fall of our
formfather Adam, of our owne originall
corruption and of innumerable & moſt

add

heinous

heynous transgressions of all thy ho
lawes and commandements both
our sinfull thoughts, words and dee
and so much the more guiltie, becau
we haue not regarded the good mean
which thou hast mercifully ordeyn
for vs, to haue wrought in our hear
true knowledge and vnderstanding o
thy will and commandements, repen
tance of our sinnes and amendment o
our life; we confesse therefore that w
haue infinitely prouoked thy wrath a
judgement against vs, and iustly deser
ued all curses, plagues and miseries t
be poured vpon vs in this life and to b
cast for euer hereafter into the lake tha
burneth with fire and brimstone; bu
good Lord wee appeale vnto the vn
fearchable riches of thy mercies in
Christ Iesus, beseeching thee to wash a
way all our sins & guiltines in his mos
precious blood, to burie them all in
his most glorious death, that they may
be remooued for euer out of thy sight
and be vnto vs as though they had ne
ver bene, let thy blessed spirit of Adop
tion good lord seale vnto our hearts

the

full assurance of this thy euerlasting
ue and mercy. and lord worke in vs
ly more and more a godly sorrow
all our sinnes with hearty and vnfei-
ed repentance, and so worke in our
arts by thy holy spirit that all the
ower of sinne may dayly die in vs
ore and more, and all good graces of
y spirit may dayly grow and encrease
vs, that our hearts may be strength-
ed with an vnfeined faith and we
ay be purged from euill consciences
nd made fruitfull in all duties of chri-
ian loue, so as in the whole course of
ur life hereafter we may walke before
hee in all simplicity and godly purenes
nd serue thee vnfeinedly in all the du-
es of true holines and righteousnes all
he daies of our life.

And now lord we further commend
our selues and euery member of this
familie into thy mercifull protection
this night, beeseeching thee to preserue
and keepe vs from all dangers and pe-
rills to which we are subiect in soule or
bodie, or any thing that belongeth vn-
to vs, to giue vs quiet and comfortable

reſt with the continuance of our heal
peace, and ſaftie to the glorie of
name that we may be more fitt for
duties of our calling when thou ſh
raiſe vs againe and ſo to guide vs
ſanctifie vs throughout, that whet
we ſleepe or wake, liue or die we m
be thine.

*After this the thankſgiuing to this marke * and then adde this following.*

Finally we giue thee humble than
that it hath pleaſed thee to preſerue
this day, and for all thoſe bleſſings th
haſt vouchſafed vnto vs, our healt
peace and ſaftie, the comfortable vſe
all thy good creatures, with thy bl
ſing vpon our labours, and laſt of
for this libertie we haue to come befo
thee, beeſeeching thee to accept of t
our euening ſacrifice; gratiouſly
heare vs and grant vnto vs &c. as b
fore.

A praier before the reading of ſcriptures.

Almightie Lord God our moſt me
cifull and heauenly father in Ieſus Chr

e beſeech thee vouchſafe by thy holy
pirit to prepare our hearts. that with
ll reuerence and diligence we may at-
end to this thy holy word and ſoe to
open our vnderſtanding and to ſanctifie
ur affections as thou mayſt therby diſ-
perſe in vs more and more all the
miſts and darkneſſes of Sathan and of
ſinne and make vs apt to euerie good
worke and wiſe vnto ſaluation through
Ieſus Chriſt our Lord & only Sauiour.
Amen.

A prayer before Catechiſing.

O lord our god and our moſt merci-
full father in Ieſus Chriſt which haſt
commanded vs to lay vp thy words in
our hearts and to ſpeake of them when
we riſe vp, when we lie downe, when
we goe forth, when we come home, to
teach them and rehearſe them continu-
ally to our children. And ſeeing our lord
Ieſus Chriſt hath commanded vs to
ſearch the ſcriptures, that we might
know thee the onely true god and
him whom thou haſt ſent, and ſoe at-
taine to eternall life, wee beſeech thee
be gratious vnto vs: thy poore ſeruants

being come together in the obedienc
of theis thy holy commandements, t
ſeeke thee by ſuch meanes as thou h
mercifully ordeined for vs. Lord w
confeſſe our hearts are full of hardn
our vnderſtanding is full of darknes
our eares are dull of hearing, we beſe
thee vouchſafe by the grace of thy ho
ſpirit to open and circumciſe our ear
to lighten our dark vnderſtanding a
to mollifie our hard hearts that we m
heare with reuerence, vnderſtand wi
iudgment, marke with diligence a
receiue with meeknes all the inſtruc
ons which we ſhall heare at this ti
out of thy holy word and that they m
be written in the fleſhy tables of o
hearts by the finger of thy owne ſpi
to breed and encreaſe in vs all ſpiritu
knowledge and heauenly wiſedo
faith, hope, loue hatred of ſinne, prac
of righteouſnes and all holy duties
chriſtianitie and of our ſeuerall callin
& ſo ſerue thee with all ſimplicitie a
godly purenes all the daies of our l
through Ieſus Chriſt our only lord, S
uiour and redeemer. Amen.

A prayer After Catechising.

O lord our god moſt gracious and merciſull father, we moſt humbly thanke thy heauenly maieſtie that thou haſt vouchſafed vs this great mercy to be partakers of theis heauenly doctrins and inſtructions of thy holy word, which thou haſt ſo mercifully and gratiouſly ordeyned for vs. we beſech thee good lord that thou wilt alſo vouchſafe vs that grace of thy holy ſpirit, that we may faythfully remember and diligently meditate vpon thoſe things that now or heretofore we haue heard out of thy holy word: that we may lay them vp in our hearts and make a good and profitable vſe of them, to the encreaſing of our knowledg, our faith, our obedience, our hope, and loue, and all ſpirituall graces and gifts meete for our places and callings, to the glory of thy moſt holy name, the peace and comfort of our cõſciences, the ſaluation of our ſoules and bodies, the good & good example of thoſe with whome we liue; through thy dearely beloued ſonne Ieſus Chriſt our Lord and our

moſt bleſſed ſauiour and only redemer
Amen.

A morning prayer for ſeruants by themſelues.

O almightie Lord God our moſt gracious and louing Father in Ieſus Chriſt we doe vnfeinedly confeſſe before thy maieſtie that we are all of vs moſt vile wretched ſinners, cõceined & borne in ſinne, altogether corrupted & defiled in our owne nature, guiltie of innumerable & heinous tranſgreſſions of all thy holy lawes and commandements, vnapt to all goodnes, proane to all ſinne and wickednes, vnworthy of any of thy bleſſings, euen the leaſt of all thy mercies; and worthie of all thy fearefull curſes conteined in thy law, in all miſeries of this life, and of eternall death and damnation in the life to come; but moſt mercifull father we beſeech thee looke vpon vs in Ieſus Chriſt pardon and forgiue vs all our ſinnes for his ſake, worke in vs more and more the ſight and feeling of all our ſinnes, with a true loathing and hatred of them, a godly ſorrow for

them

them, and an holy repentance; giue vs faith in thy precious promiſes that wee may truſt perfectly vpon that ſaluation that is brought vnto vs by Chriſt Ieſus, with the full aſſurance of our eternall election vnto immortall life. Increaſe in vs care & conſcience to vſe all good meanes that thou haſt ordained for our inſtruction, and write in our hearts all the good leſſons that we heare out of thy holy word that we may daily grow and increaſe in all grace and godlines.

Receiue vs this day into thy holy protection, keepe vs from all dangers and euills of bodie and ſoule, worke in vs all dutifull reuerence to our ſuperiors, all diligence, and faithfullnes in our labours. Keepe vs from ſlothfulnes, negligence and idlenes, and all manner of vniuſt dealing in our ſeruice. Bleſſe and proſper vs in all our labours; wherin we are to be imployed that we may bee profitable to our gouernours to whome we owe our ſeruice, & carry the teſtimonie of good conſciences in our ſoules, to thy glorie and our euerlaſting peace and comfort, through Ieſus

Christ our only sauiour and redeem
in whose name we pray further as h
hath taught vs. Our father, &c.

A prayer for Scholers.

O almightie lord God, most merc
full of our Lord Iesus Christ, the foun
taine of all wisedome, grace, and good
nes, we beseech thee to looke mercifu
ly vpon vs, to forgiue vs al our sinnes, a
worke in vs dayly more and more th
hatred of all sinne, and wickednes, th
loue of al goodnes, yea we beseech the
to teach vs to knowe and remem
ber thee our creator, our redeme
our sanctifier and preseruer in thes
daies of our childhood and youth
worke in vs a true loue vnto thy hol
word, and delight in thy commande
ments, giue vs grace to seeke for, and t
attaine vnto that true wisedome taugh
in thy holy word, wherby we may va
derstand the feare of thy holy name
attaine the knowledge of thee, and a
godlines, that wee may know also, i
stice and judgment and equitie & eue
ry good path that, this heauenly wis
dome may be our watch-man and th
knowledg

knowledge our garder and keeper to preſerue vs from the crooked waies of wicked men, and all the baites and allurments of ſinne, to the end that we may walke in the waies of good men and in the paths of the righteous. And good Lord worke in euerie one of vs al loue, reuerence and obedience vnto our teachers and gouerners all diligence and good conſcience to beſtowe this precious time profitably. Lord we beſeech thee vouchſafe dayly more & more to quicken out witts, to open our vnderſtanding, to ſtrengthen our memories, to confirme our iudgments. Send downe thy bleſſings vpon all the inſtructions that are deliuered vnto vs, vpon all the labours of our teachers, & all our owne ſtudies & endeuoures that we may dayly grow and encreaſe in all good learning and knowledge, wiſdome, vertue, and godlines, that we may be anſwerable to the good expectation of our parents and freinds, to their great and effectuall comfort, and worthy and wiſe ſeruants vnto thy maieſtie, in the places thou haſt hereafter

appointed

appointed for vs, in the church or co-
mon wealth, grant good Lord thes
graces & whatsoeuer else thou know
est vs to stand in neede of for our lor
Iesus Christ his sake. Amen.

FINIS.